



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Tta Seen,¹ telka^w (she-that-afar-it^w / those^w) (are) The Qur'an's Aya'to^w (statements) and a book manifester.*
2. *A divine-guidance^x and a bushra^w (pleasing-tiding)^{w2} for the believers.*
3. *Who^r youqeymona³ (they^r uphold/sustain the prescribed obligations of) the Prayer^w and youatona (they^r produce and fulfill the obligations of) the Zakata^{w4} (prescribed percentage of personal possessions)^w and they (are) by the Hereafter^w they (are) youqenoona (they believe with certitude).*
4. *Verily who^r not believe they^r by the Hereafter^w We adorned for them their works; so they addle.*
5. *Those, who^r (are) for them (is) ill-the torment and they (are) in the Hereafter^w they (are) the most-losers.*
6. *And verily you^g surely tolaqqa (forgather/receive) The Qur'an from ladon⁵ (directly and possessively) Hakeemem⁶ (infinite hekmah⁷ Possessor), Omniscient.*
7. *Edh (when/since) said Mosa (Moses) for his family^w: verily I sensed/perceived a fire^w; shall aa'tee ([I] bring/come to) you^b from it^w by a tiding or aa'tee you^b by a torch brand, la'alla (craving currently unavailable deed that/perhaps) you^b tasstaloona (you^r seek its warmth).*
8. *So lamma (when/whence) [he] came (to) it^w [he] (had been) called: that (had been) blessed Whom⁸ (is) in The Fire^w and whomever (is) around it^w; and subhanda⁹ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah, the worlds' Lord.*

طَسْ تِلْكَ آيَتُ الْقُرْءَانِ
وَكِتَابٌ مُّبِينٌ

هُدًى وَشَرِيْلِ الْمُؤْمِنِينَ
الَّذِينَ يُقْيِمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَوْنَةَ وَهُمْ بِالْآخِرَةِ هُمْ
يُوقَنُونَ

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَرِيْنَا
هُمْ أَعْمَلُهُمْ فَهُمْ يَعْمَلُونَ
أَوْتَيْكَ الَّذِينَ هُمْ سُوءُ الْعَذَابِ
وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ

وَإِنَّكَ لَتَنْقِي الْقُرْءَانَ مِنْ
لَدْنِ حَكِيمٍ عَلِيمٍ

إِذْ قَالَ مُوسَى لِأَهْلَمَ إِنْ
إِنْتَ نَارًا سَعَاتِكَ مِنْهَا يَخْبُرُ
أَوْ إِاتِيْكَ بِشَهَابَ قَبْسَ لَعْكَمَ
تَصْطَلُونَ

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورَكَ
مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا
وَسُبْحَنَ اللَّهِ رَبِّ الْعَالَمِينَ

¹ See the Lexicon attached to this Translation for commentary on this.

² See the Lexicon attached to this Translation for bashashara/youbashsharo/mubasheron= بشَرًا يُبَشِّرُ أَمْبَشَرًا.

³ The word “يُقْيِمُونَ” is rooted in “قَامَ” =upheld. linguistically means:

”أَدَمَ، بِمِنْيَ أَبْقَى أَوْ اسْتَمْرَ عَلَى دَوْمٍ. وَالدَّوْمُ هُوَ الْحَضُورُ فِي رَمَانٍ وَمَكَانٍ مَعِينٍ، مَعْرُوفٌ لِدِي الْحَاضِرِ مَسْبِقًا“.
So, “يُقْيِمُونَ” means they: (1) Uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself.
Note: Prayer and how^(it^w) to be done was established and reveled by Allah. Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it^w.

⁴ See the Lexicon attached to this Translation for what exactly are the Zakah and its implications.

⁵ The word “لَدْن” is closer than “عَنْدَ” as you can say: “عَنْدِي مَالٌ وَالْمَالُ لَيْسَ بِقِبْضَتِكَ الْآنِ” thus, which closer spatially and more specific. So, “directly and possessively” seems to indicate such closeness. See اللسان.

⁶ See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “الْحَكِيمُ”.

⁷ See the Lexicon attached to this Translation for “hekmah.”

⁸ The pronoun “Whom” is capitalized here as a sign of respect and magnanimity for “Whom” is in The Fire and had already been blessed by Allah, i.e. Allah's Authority/Illumination, as says it Ibn Abbas. See القرطبي.

⁹ The word “subhanda”= سُبْحَانَ has no English equivalent. Wherever this word, or its grammatical inflections (such as “سُبْحَانَكَ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhanda”= سُبْحَانَ concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

9. O, Mosa (Moses): verily it ^{x10} I am Allah, The Mighty, The Hakeemo ¹¹ (infinite hekma ¹² Possessor).	يَمُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ
10. And let-throw [you ^s] your ^t staff ^w ; then <i>lamma</i> (when/ whence) [he] saw it ^w shaking, as it ^w (were) a <i>jannon</i> (young-snake) ^{w13} [he] diverged reversely and not steps-retraced [he] ¹⁴ ; O, Mosa (Moses), let-not fear [you ^s]; verily I not fear <i>ladayya</i> ¹⁵ (directly at My presence) the <i>mursaloona</i> (sent-messengers).	وَأَلْقِ عَصَابَكَ فَلَمَّا رَأَاهَا تَهَزُّ كَانَهَا جَانٌ وَّمُدِيرًا وَلَمْ يُعْقِبْ يَمُوسَى لَا تَحْفَ إِنِّي لَا تَحْكُمُ لَدَى الْمُرْسَلُونَ
11. Except whom ^p [he] wronged ¹⁶ ; afterwards [he] interchanged <i>husnan</i> (ultimate meritorious deed) after an ill, then verily I am <i>Ghafooron</i> (iterative Forgiver), <i>Raheemon</i> (iterative mercy Giver).	إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَلَ حُسْنَا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَّحِيمٌ
12. And let-enter [you ^s] your ^t hand ^w into your ^t (garment's) bosom [it ^w] egresses white, of other than an ill; in a nine <i>Aya'ten</i> ^w (miracles/ signs/ proofs) to Pharaoh and his people; verily they were people <i>fa'seeqena</i> (rebels: vis-à-vis Allah's command).	وَأَدْخِلْ يَدَكَ فِي جَيْلَكَ تَخْرُجْ بِيَضَاءَ مِنْ غَيْرِ سُوءٍ فِي تَسْعَ إِيَّا يَتَ إِلَى فَرْعَوْنَ وَقَوْمَهُ إِنَّهُمْ كَانُوا قَوْمًا فَسَقِينَ
13. Then <i>lamma</i> (when/ whence) came ^w (to) them Our <i>Aya'to</i> ^w (miracles/ signs/ proofs) [discernment-enabler ^w] said they ^z : this (<i>is</i>) a magic manifester.	فَمَا جَاءَهُمْ إِنَّا يَتَنَاهَا مُبَصِّرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ
14. And rejected they ^z by it ^w and <i>istay'qanat'ha</i> ¹⁷ (affirmably ascertained it ^w) themselves ^w unjustly and arrogantly; so let-look [you ^s] how [was] ^{x18} the corrupters' consequence ^w .	وَجَحَدُوا بِهَا وَأَسْتَيْقَنْتُهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عِنْقَةُ الْمُفْسِدِينَ
15. And <i>laqad</i> (verily, already and affirmatively) <i>aa'tatna</i> (We accorded) <i>Dawooda</i> (David) and <i>Solaymana</i> (Solomon) knowledge; and both said: the praise (<i>is</i>) for Allah, Who preferred/favored us over many of His <i>eba'de</i> (worshippers/ submitters/ slaves) the believers.	وَلَقَدْ أَتَيْنَا دَاوِدَ وَسُلَيْمَنَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَلَّنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ
16. And inherited <i>Solaymano</i> (Solomon) <i>Dawooda</i> (David) and said [he]: O, you the mankind, we (had been) taught the birds' speech ¹⁹ and <i>oteyna</i> (we (had been accorded) of every-thing; verily this surely it ^x (<i>is</i>) the munificence the manifester.	وَوَرَثَ سُلَيْمَنَ دَاوِدَ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مِنْ طَقَّ الْطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا هُوَ الْفَضْلُ الْمُبِينُ
17. And (had been) thronged for <i>Solaymana</i> (Solomon) his soldiers of the Jinn and the humankind and the birds, so they <i>youza'ona</i> (were being arrayed).	وَحُشِرَ لِسُلَيْمَنَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسَنِ وَالْطَّيْرِ فَهُمْ يُوزَعُونَ
18. Until <i>edba</i> (if/ whereas) <i>atam^x</i> (they ^z arrived at and passed	حَتَّى إِذَا أَتَوْا عَلَى وَادِ النَّمْلِ

¹⁰ The pronoun “ه” in “**حَقِيقَةُ الْأَمْرِ أَوِ الشَّانِ**” refers to “**الْأَنَّهُ**” = “*The fact of the matter*,” or “*the truth of the situation*.” See **القرطبي**.

¹¹ See the Lexicon attached to this Translation for an exposition on the words **الْحَكِيمُ** “**الْحَكِيمُ**” and **بِعَثَبَ** “**بِعَثَبَ**”

¹² See the Lexicon attached to this Translation for “*hekma*.”

¹³ The word “*jann*” = “**جَانٌ**” has several meanings: (1) a young snake of the type that is harmless and found in the houses, (2) the father of the Jinn, as Adam is the father of the human, (3) a demon.

¹⁴ The word “*يَعْقِبْ*” means steps-retrace.” In this case, he steps-retraced not his own steps, in his flight.

¹⁵ The word “*لَدَنْ*” = “**لَدَنْ**” “عَنْدِي مَالٌ وَالْمَالُ لَيْسُ بِقِبْضَتِكَ الْأَنَّ” thus, “**لَدَنْ**” from “**لَدَنْ**” “**لَدَنْ**” “عَنْدِي” “**لَدَنْ**” is closer than “**عَنْدِي**” as you can say: “**لَدَنْ**” which *closer spatially and more specific*. So, “*directly at My presence*” seems to indicate such closeness. See **اللسان**.

¹⁶ See the Lexicon attached to this Translation for “**فَاعِلُ الظَّلَمِ**” = “**ظَالِمٌ**” = “*injustice-doer*” and “*wronger*.”

¹⁷ See the Lexicon attached to this Translation for the effect of the letter **س** when added to a word.

¹⁸ The word “**كَانَ**” perhaps refers to “**وَقَعَ**” or “**حَالَ**,” or “**مَالٌ**” the corrupters. So it is in masculine.

¹⁹ The word “**مِنْطَقَ**” has *multiple* meanings, such as “**النُّطُقُ بِالْكَلَامِ**” that is the *speech* or the *language*, or “*the logic*” or “*the speech's logic*.” See **اللسان**.

by)^x on the ants' valley said an ant^w: O, you the ants let-enter you^z yourⁿ dwellings; (lest) not destroy^w you^{ym} *Solaymano* (*Solomon*) and his soldiers while not perceive they.

فَالْتَّنَمَّلَةِ يَتَأْيِهَا النَّمْلُ أَدْخُلُوا
مَسِكَنَكُمْ لَا تَخْطِمْنَاكُمْ سَلِيمَنُ
وَجِنُودُهُ وَهُمْ لَا يَشْعُرُونَ

19. So[he]smiled laughingly of its^w say and said [he]: my Lord *aw'ze'aney* (*let-dispose me* [You^s]) to thank Your^t boon^{w20} which^u *an'ama*²¹ (*had graced bounteously and ennoblingly the most desirable and delighting boons*) You^g on me and on my both begetters (*parents*) and that [I] work righteously (*which*) [You^s] delight [it^x]; and let-admit me [You^s] by Your^t mercy^w in Your^t *eba'de* (*worshippers/ submitters/ slaves*) the *ssa'le-heena* (*righteous-people*).

فَبِسْمِ صَاحِكَ مِنْ قَوْلَهَا وَقَالَ
رَبِّ أَوْزَعْنِي أَنْ أَشْكُرْ نِعْمَتَكَ
الَّتِي أَنْعَمْتَ عَلَى وَعَلَى وَالَّذِي
وَأَنْ أَعْمَلْ صَلِحًا تَرَضِهَ
وَأَدْخُلَنِي بِرَحْمَتِكَ فِي عَبَادِكَ
الصَّالِحِينَ

20. And *tafaqqada* ([he] *inspected/ roll-called*) the birds; then said [he]: what (is) for me not [I] see the hoopoe; or [was] [he/ it^x] of the absentees.

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِي لَا
أَرَى الْهَدَهُ أَمْ كَانَ مِنْ
الْغَايِبِينَ

21. Surely assuredly²² [I] (*shall*) torture/torment him a severe torture/torment or surely assuredly [I] (*shall*) slaughter him or surely assuredly [he] (*shall*) come (*to*) me by a proof manifester.

لَا عَذَبَنَاهُ عَذَايَا شَدِيدَاً أَوْ
لَا ذَهَنَاهُ أَوْ لِيَأْتِيَ بِسُلْطَانِ
مُؤْنِ

22. Then *makatha*²³ (*stayed/ tarried* [he]) other than afar then said[he]: I encompassed by what not[you^s] encompassed by it^x; and I came(*to*) you^g from *Saba'en* (*Sheba*) by a *naba'en*²⁴ (*piece-of-significant-and-availing-news*) *yageenen* (*absolutely certain*).

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحْطَطْ
بِمَا لَمْ تُخْطِ بِهِ وَجَعْلَكَ مِنْ
سَبَّابَةِ بَنِيَّ يَقِينِ

23. Verily I found a woman reigning (*over*) them; and *oteyat* (*had been accorded-she^y*) of every-thing; and for her (is) a great *Arshe*²⁵ (*Throne of Kingship*)^x.

إِنْ وَجَدْتُ أَمْرَأَةً تَمْلَكُهُمْ
وَأُوتِيَتْ مِنْ كُلَّ شَيْءٍ وَهَا
عَرْشٌ عَظِيمٌ

24. I found her and her people kowtowing they^z for the sun^w of lesser than/without Allah; and adorned for them the Satan their works; so [he] repelled them *a'n* (*off*) the path; so not they *yahtadoona* (*find and accept the divine-guidance they^y*).

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ
لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمْ
الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَهُمْ عَنْ
السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ

25. That not kowtow they^z for Allah, Who *youkhrejo* ([He] *emerges/ produces*) the occult²⁶ in the Heavens^w and the Earth^w and knows [He] what you^z conceal and what you^z disclose.

أَلَا يَسْجُدُوا لِلَّهِ الَّذِي سُخْرَجَ
الْخَبَءَ فِي السَّمَاوَاتِ وَالْأَرْضِ
وَيَعْلَمُ مَا تَخْفُونَ وَمَا تُعْلَمُونَ

²⁰ See the Lexicon attached to this Translation for "ne'amah" ("boon").

²¹ The word "أَنْعَمْ" in "أَنْعَمْتَ" denotes five distinct ideas: (1) said: yes, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*. There is no English word to express all the various ideas denoted by "أَنْعَمْ." So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*.

²² The "ل" in "الْفَقْم" = "الْفَقْم" and "لَا بَحْنَه" = "لِيَأْتِيَ" are *juratory* = "التأكيد" i.e. *affirmation*, expressed in all cases by "assuredly"

²³ This [he] and the second [he] refer to the hoopoe.

²⁴ See the Lexicon attached to this Translation for "naba'a."

²⁵ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

²⁶ The word "occult" = "خبء" is *subjective, masculine, singular noun* meaning: *that which is hidden*. The "occult" of the Heavens is the rain and the "occult" of the Earth is the sprout.

26. Allah, no an <i>elaha</i> (a deity) except Him, Lord (of) The <i>Arshe</i> ²⁷ (<i>Throne of Kingship</i>), The Great.	الله لا إله إلا هو رب العرش العظيم
27. Said [he]: we shall look, whether <i>ssadaqata</i> (you ^h always-enforced-the-truth) or you ^h were of the liars.	* قال سَنَنْظُرُ أَصَدَقَتْ أَمْ كُثَّ مِنَ الْكَذَّابِينَ
28. Let-go [you ^s] by my letter, this; then let-cast it ^x [you ^s] to them; afterwards let-divert [you ^s] <i>a'n</i> (off) them; then let-look [you ^s] what (would) return they ^z .	أَذْهَبْتَكَبَّنِي هَذَا فَالْقَهْلَةُ إِلَيْهِمْ ثُمَّ تَوَلَّ يَأْنَظَعُهُمْ فَرِمَادَ إِلَيْهِمْ جَعُونَ
29. Said-she ^y : O, you the chiefs; verily I (<i>had been</i>) cast to me a letter- <i>kareemon</i> ²⁸ (<i>bounty-giver and ennobler</i>).	قَالَتْ يَأْتِيْهَا الْمَلْوَأُ إِنَّ الْقَيْ إِلَى كِتَبَ كَرِيمٍ
30. Verily it ^x (<i>is</i>) from <i>Solaymana</i> (<i>Solomon</i>) and verily it ^x (<i>is</i>): by Allah's name <i>Ar-Rahma'ne Ar-Raheeme</i> (<i>the multitudinous mercy Giver</i>).	إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ الله الرَّحْمَنِ الرَّحِيمِ
31. That let-not heighten you ^z on me and <i>ee'toney</i> (<i>let-come you^z to me</i>) <i>Muslemeena</i> (you ^z : <i>submitters/peacefully succumbing</i>).	أَلَا تَعْلُوْ أَعْلَى وَأَتُوْنَى مُسْلِمِينَ
32. Said she ^y : O, you the chiefs <i>aftoney</i> (<i>let-you^z situationally fittingly and wisely opine me</i>) in my matter; I was not a [cutter] ²⁹ (<i>of</i>) a matter until you ^z witness.	فَالَّتَّيَأْتِيْهَا الْمَلْوَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشَدُّونَ
33. Said they ^z : we (<i>are</i>) a strength possessors and possessors (<i>of</i>) <i>ba'asen</i> (<i>bravery and warfare</i>) severe; and the command (<i>is</i>) to you ^y ; so let-look you ^y what command you ^y .	قَالُوا هُنَّ أُولُوْ قُوَّةٍ وَأُولُوْ بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكَ فَانْظُرِي مَاذَا تَأْمُرِينَ
34. Said she ^y : verily, the kings if entered they ^z a village ^w they ^z corrupted it ^w and they ^z made lords ^{w30} (<i>of</i>) its ^w folk <i>athellatan</i> ³¹ (<i>they who are humbled and subdued</i>); and like <i>tha'leka</i> (<i>he-that afar-it/ that</i>) they ^z do.	قَالَتِ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْزَّهَا أَهْلَهَا أَذْلَّهُ وَكَذَّلَكَ يَفْعَلُونَ
35. And verily I am a sender-she ^{y32} to them by a gift; then a looker-she ^y [<i>I am</i>] by what returns the <i>mursaloona</i> (<i>sent-messengers</i>).	وَإِنِّي مُرْسَلٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظَرَهُ بِمَ يَرْجِعُ الْمُرْسَلُونَ
36. Then <i>lamma</i> (<i>when/ whence</i>) came (to) <i>Solaymana</i> (<i>Solomon</i>) said [he]: do you ^z supply me by a possession; So what <i>aa'taney</i> (<i>accorded me</i>) Allah (<i>is</i>) <i>khayron</i> (<i>superior/ worthier</i>) than what <i>aa'takum</i> (<i>[He] accorded you^b</i>); rather you ^f (<i>are</i>) by your ⁿ gift rejoice you ^z .	فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتَمْدُونَ بِمَالٍ فَمَا أَتَنَا إِلَيْهِ خَيْرٌ مِمَّا مَا أَتَنَاكُمْ بَلْ أَنْتُمْ بِهِدِيَّتِكُمْ تَفْرَحُونَ
37. Let-return [you ^s] to them; then, surely we assuredly ³³ <i>na'atee</i> ^x (<i>produce/present [we] x</i>) them by soldiers not for them a capacity by [it] ^{w34} ; and surely we	أَرْجِعُ إِلَيْهِمْ فَنَأْتِيْهُمْ بِجُنُودٍ لَا قَبْلَهُمْ هَا وَلَنُخْرِجُهُمْ مِنْهَا

²⁷ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

²⁸ The word “*kareem*=“*كَرِيم*” is a *subjective, singular, masculine noun*. It has *no exact English equivalent*, as explained at length in the *Introduction* to this *Translation*. In summarily: *bounty-giver ennobler and of multiple uses/ effects*.

²⁹ The expression “*قَاطِعَةً أَمْرًا*”= “*cutter (of) a matter*” is an Arabic *tongue expression* meaning “*resolutely deciding the matter*.”

³⁰ The word “*أَعْزَاءٌ*” translated as “*lords*.” The word “*lord*” has many meanings, but one, according to *Merriam Webster's Unabridged Dictionary*, is: “*one having power and authority over others*.”

³¹ The word “*athellatan*” is *plural, masculine, subjective noun*, meaning: *they who are humbled and subdued*.

³² Since the *sender* is the *queen*, so in Arabic is a “*sender-she, y*” *per se*, so there is the “*هـ التَّائِبُ*” in *sender*.

³³ The “*لـ*” in “*لـنُخْرِجُنَّ*” and “*لـيَأْتِيْنَ*” are *juratory* “*لـ*” *الْقِسْم* “*الْتَّاكِيد*” i.e. *affirmation*, expressed in both cases by “*assuredly*”

³⁴ The word “*جُنُودٍ*”= “*جمع تكسير*” = “*broken plural*, hence the reference to it is by “*it*.”

assuredly exit them from it^w *athellatan*³⁵ (*they who are humbled and subdued*) while they (*are*) cringers.

38. Said [he]: O, you the chiefs; which (*of*) you^b *ya'ateney* (*bring about to me*) by her *Arshe*³⁶ (*Throne of Kingship*) before *ya'ato* (*they^z come forward to*) me *Muslemeena* (*submitters they*).

39. Said a demon of the Jinn: I, *aa'teeka* (*bring/ come to you^g*) by it^x before [you^s] up³⁷ from your^t *maqa'me* (*upping-place*);³⁸ and verily I am on/over it^x surely a strong trust-worthy.

40. Said [he] who^x has knowledge of the book I *aa'tee^x* ([I bring/ come to)^x you^g by it^x before *yartadda* (*forthwith-returns*) to you^g your^t blink/glance; so *lamma* (*when/-whence*) [he] saw it^x settled³⁹ *enda* (*at the presence of/ in front of*) him, said [he]: this (*is*) from my Lord's munificence to essay me [He], do [I] thank or unbelieve/ (*be*)-ungrateful [I]; and whoever [he] thanks, so verily only [he] thanks for himself and whoever [he] unbelieved/ (*was*)-ungrateful then verily my Lord (*is*) Rich, *Kareemon*⁴⁰ (*bounty-Giver and Ennobler*).

41. Said [he]: let-camouflage you^z for her, her *Arshe* (*Throne of Kingship*); [We] look does [she] *tahtadey* (*she finds and accepts the divine-guidance*) or [she] be of whom^t not *yahtadoona* (*they find and accept the divine-guidance*).

42. Then *lamma* (*when/ whence*) came-she^y (*had been*) said: is this like your^y *Arshe*⁴¹ (*Throne of Kingship*); said-she^y: as surely it^x (*were*) it^x; and (*had been*) accorded we the knowledge from before her and we were *Muslemeena* (*Muslims, submitters we*).

43. And repelled her, what was-she^y worshipping of lesser than/without Allah; verily she was-she^y of a unbelievers people.

44. (*Had been*) said for her: let-enter you^y the edifice; so *lamma* (*when/ whence*) saw-she^y it^x reckoned-she^y it^x a *lujjatan* (*billow, abyss*)^w; and bared-she^y *a'n* (*off*) her both legs; said [he]: verily it^x (*is*) an edifice *mumarradon* (*lofty/ rendered-smooth*)⁴² of glass-bottles^w; said-she^y: my Lord, verily I wronged⁴³ (*to*) myself^w and *aslamto* (*I became a Muslim/ submitter*) with *Solaymana* (*Solomon*) for Allah the worlds' Lord.

45. And *laqad* (*verily, already and affirmatively*) We sent

أَذْلَةٌ وَهُمْ صَغِرُونَ

فَالَّذِي يَأْتِيَهُ الْمَؤْلُوْكُمْ يَأْتِيَنِي بِعَرْشِهِ
قَبْلَ أَنْ يَأْتُنِي مُسْلِمِيْنَ

قَالَ عَفْرَيْتُ مِنَ الْجَنِّ أَنِ اءْتِيَكَ
بِهِ قَبْلَ أَنْ تَقُومُ مِنْ مَقَامِكَ
وَإِنْ عَلَيْهِ لَقَوْيٌ أَمِينٌ

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ
الْكِتَابِ أَنَا أَءْتِيَكَ بِهِ قَبْلَ أَنْ
يَرْتَدَ إِلَيْكَ طَرْفُكَ فَلَمَّا رَأَهُ
مُسْتَقْرًا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ
رَبِّنِي لَيَلُوْنِي أَشْكُرُ أَمْ أَكْفُرُ
وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ
وَمَنْ كَفَرَ فَإِنَّ رَبَّنِي غَنِيٌّ كَرِمٌ

قَالَ نَكْرُوا لَهَا عَرْشَهَا نَنْظُرُ
أَتَتَنْدَى أَمْ تَكُونُ مِنَ الَّذِينَ لَا
يَهْتَدُونَ

فَلَمَّا جَاءَتْ قِيلَ أَهْكَدَا عَرْشَكِ
قَالَتْ كَانَهُ هُوَ وَأُوتِينَا الْعِلْمَ
مِنْ قَبْلِهَا وَكَنَا مُسَامِينَ

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ
اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمَ كُفَّارِيْنَ

قِيلَ لَهَا أَدْخُلِي الْصَّرَحَ فَلَمَّا
رَأَتْهُ حَسِيْتَهُ لُجَّةً وَكَشْفَتَ عَنْ
سَاقِيْهَا قَالَ إِنَّهُ صَرَحٌ مُمَرَّدٌ
مِنْ قَوَارِبِيْرِ قَالَتْ رَبِّ إِنِّي
ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ
سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِيْنَ
وَلَقَدْ أَرْسَلْنَا إِلَيْ شَمُودِ أَخَاهُمْ

³⁵ See footnote 32 above regarding “*athellatan*.”

³⁶ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

³⁷ There is a *distinction* between “*تَقُوم*” = “*up*” = “*get up or rise*” (*in the intransitive sense*, and “*stands*” = “*تَقْفَ*” = “*stands*”)

³⁸ *Ibid.*

³⁹ The word “*مستقر*” is more of a *semi-permanent abode*, but the word “*settled*” here is used instead to indicate that part of this “*semi-permanent*” nature, as it is in *this world* and would be *transitory* anyway.

⁴⁰ See the Lexicon attached to this Translation regarding “*kareem*.”

⁴¹ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

⁴² The word “*مُمَرَّد*” has dual meanings: (1) lofty (*in construction*) or (2) rendered smooth. Both meanings could apply in this Ayah. Qur'an commentators are not unanimous as to which if not both.

⁴³ See the Lexicon attached to this Translation for “*فَاعِلُ الظَّلَمِ*” = “*ظَالِمٌ*” = “*injustice-doer*” and “*أَظْلَمٌ*” = “*wronger*.”

to <i>Thamooda</i> their brother <i>Ssa'liban</i> that let-worship you ^z Allah; then <i>edha</i> (suddenly/ surprisingly) they (were) two teams disputing.	صَلِحًا أَنْ أَعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ سَخْتَصِمُونَ ٤٣
46. Said [he]: O, my people why <i>tasta'ajelo</i> (seek hastening) you ^z by the <i>sayyea'te</i> ^w (demeritorious-deed) ^w before the <i>hasana'te</i> ^w (meritorious-deed) ^w ; <i>lawla</i> (why do not) <i>tastaghfero</i> ⁴⁴ (you ^z seek forgiveness) Allah <i>la'alla</i> (craving currently unavailable deed that/ perhaps) you ^b <i>torhamoona</i> ⁴⁵ (you ^z be mercy-given).	قَالَ يَقُولُ مَمْ تَسْتَعْجِلُونَ بِالسَّيِّعَةِ قَبْلَ الْحَسَنَةِ لَوْلَا سَتَغْفِرُونَ اللَّهُ لَعَلَّكُمْ تُرْحَمُونَ ٤٤
47. Said they ^z : we ill-omened by you ^g and by whom-ever (is) with you ^g ; said [he]: your ⁿ omen (is) <i>enda</i> (by munificence of/ by Rule of) Allah; rather you ^f (are) people (to be/ being) essayed.	قَالُوا أَطْيَرْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَيْرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ٤٥
48. And [was] in the city ^w nine <i>rahtten</i> ⁴⁶ (group of people) they ^z corrupt in the land and not they ^z reform.	وَكَانَ فِي الْمَدِينَةِ تَسْعَةَ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ٤٦
49. Said they ^z : <i>taqasamo</i> (let-mutually oath you ^z) by Allah, surely we assuredly ⁴⁷ (nocturnally harbor to assault) him and his family ^w ; afterward surely we assuredly say for his guardian not witnessed we <i>mableka</i> (time and place of the perishing of) his family ^w ; and verily we (are) <i>ssadeqoona</i> (always-truth-enforcers).	قَالُوا تَقَاسَمُوا بِاللَّهِ لَتُبَيِّنَنَّهُ وَأَهْلَهُ ثُمَّ لَتُنَقُّلَنَّ لَوْلَيْهِ مَا شَهَدَنَا مَهْلِكَ أَهْلِهِ وَإِنَّ لَصَدِقُونَ ٤٧
50. And they ^z machinated a machination; and machinated We a machination, while not they perceive. ⁴⁸	وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ٤٨
51. So let-look [you ^s]: how [was] their machination's consequence ^w ; surely We destroyed them and their people wholes.	فَانظُرْ كَيْفَ كَانَ عَيْقَبَةُ مُكْرِمٌ أَنَا دَمَرْنَاهُمْ وَقَوْمُهُمْ أَجْعَنْ ٤٩
52. So <i>telka</i> ^w (she-that afar-it ^w / those ^w) (are) their houses ^w <i>khaneyaton</i> ⁴⁹ (ruinously-empty) ^w by what <i>dhalamo</i> ⁵⁰ (they ^z wronged); verily in <i>tha'leka</i> (afar-that-it) ^x (is) surely an <i>Aya'tan</i> ^w (miracle/ sign/ proof) for a knowing people.	فَتَلَكَ بَيْوَتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَذِي لَقْوْمٍ يَعْلَمُونَ ٥٠
53. And We delivered whom ^r believed they ^z and they ^z were <i>yattaqoona</i> (they reverentially guard not to displease Allah).	وَأَنْجَيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَقَوَّنَ ٥١
54. And <i>Loottan</i> (<i>Lott</i>) <i>edb</i> (when/ since) said [he] for his people: <i>ata'atona</i> ^x (do you ^z commit/ perpetrate) ^x the profanity ^w ⁵¹ while you ^f sight/ discern.	وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحْشَةَ وَأَنْتُمْ تُبَصِّرُونَ ٥٢
55. Indeed verily you ^b surely <i>ta'atona</i> ^x (you ^z commit sexual	أَبِكُمْ لَتَأْتُونَ أَرْجَالَ شَهْوَةٍ مِنْ ٥٣

⁴⁴ The word “تَطْلِبُونَ النَّفَرَانَ” = “[you] seek forgiveness.” In English there is *no seemly way* to say: “تَسْتَغْفِرُونَ” *per se*. So I settled for saying: “[you] seek forgiveness.”

⁴⁵ The word “رَحْمَةٌ” = “mercy” in Arabic “رَحْمَة” is *unlike* its English equivalent, in that “رَحْمَة” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the *future-passive* for the *masculine plural*. There is *no way* to exactly render this in English *per se*. So the closest is to *transliterate* and *parenthetically explain*, as above stated.

⁴⁶ The word “*rahtten*” = “رَهْطٌ” means the person’s clan made up of three to nine people.

⁴⁷ The word “الْقُسْمُ” = “الْقُسْمُ” and “الْقُولُونَ” = “الْقُولُونَ” are *juratory* “الْتَّائِدُ” i.e. *affirmation*, expressed in both cases by “assuredly”

⁴⁸ See the *Lexicon* attached to this *Translation* for the definition of *good* and *bad* “مَكْرٌ,” *contriving* versus *planning*.

⁴⁹ The word “خَاوِيَةٌ” by definition means *empty* and *in ruin*. See *الهَادِي* and *اللَّهَان*.

⁵⁰ See the *Lexicon* attached to this *Translation* for “ظَالِمٌ” = “ظَالِمٌ” = “injustice-doer” and “ظَالِمٌ” = “wrongs.”

⁵¹ The word “فَاحْشَةٌ” = “profanity” means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah’s *proscriptions*. Some times the word “فَاحْشَةٌ” or “الْفَاحِشَةُ” is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context.

intercourse with) the men a (carnal) wish^w of lesser than/without the women; rather you^f (are) a people *tajhaloona*⁵² (acting ignorantly/ incorrectly you^w).

دون النساء بل أنتم قوم
تجهلون

56. Then not [was] his people's answer except that said they^z: let-exit you^z Lootten's (Lott's) *aala* (family, house, clan) from yourⁿ village^w; verily they (are) people *yattahara* (they^z ever purge from sins).

* فَمَا كَانَ جَوَابُ قَوْمِ إِلَّا
أَنْ قَالُوا أَخْرُجُوا إِلَّا لُوطَ مِنْ
قَرِيْبَكُمْ إِنَّهُمْ أَنَّاسٌ يَنْتَهُونَ
فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتُهُ
قَدْرَتْنَاهَا مِنَ الْغَبَرِينَ

57. So We delivered him and his family^w except his [woman] (i.e. wife) We fated⁵³ her of the *gha'bereena* (residuum/ remnants).

وَأَمْطَرْنَا عَلَيْهِمْ مَطْرًا فَسَاءَ مَطْرًا
الْمَنْذِرِينَ

58. And We ill-rained⁵⁴ on them a rain; so fouled, the *munthareena*'s (they that were warned) rain.

قُلْ الْحَمْدُ لِلَّهِ وَسَلِّمْ عَلَىٰ عِبَادِهِ
الَّذِينَ أَصْطَفَى اللَّهُ خَيْرًا مَا
يُشَرِّكُونَ

59. Let-say[you^w]: the praise (is) for Allah and peace (be) on His *eba'de* (worshippers/ submitters/ slaves) whom^r *istafa*⁵⁵ ([He] superlatively and exclusively selected); is Allah *khayron* (choicer/ superior/ worthier) or what they^z partner (deities with Him).

أُمِّنَ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ
وَأَنْزَلَ لَكُمْ مِنْ السَّمَاءِ
مَاءً فَانْتَهَا بِمِدْهَابِ ذَاتِ
بِهِجَةٍ مَا كَانَ لَكُمْ أَنْ
تَنْتَهُوا شَجَرًا هَا أَئِلَهٌ مَعَ اللَّهِ
بَلْ هُمْ قَوْمٌ يَعْدُلُونَ

60. Or Who^a created the Heavens^w and the Earth^w and descended for you^b from the sky^w water^x then We sprouted by it^x *hada'eqa*⁵⁶ (walled-gardens) ^w delight^w possessors; not[was] for you^b to sprout its^w trees^w; is an *elalon* (a deity) with Allah; rather they (are) people equating⁵⁷ (partners with Allah).

أُمِّنَ جَعْلَ الْأَرْضِ قَرَارًا وَجَعَلَ
خَلْلَهَا أَنْهَرًا وَجَعَلَ هَا رَوْسِيَّا
وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا
أَئِلَهٌ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا
يَعْلَمُونَ

61. Or Who^a made the Earth^w an abode and made through⁵⁸ it^w rivers and made for it^w anchors⁵⁹ (catches, fasteners, stabilizers) and made between the two seas a barrier; is an *elalon* (a deity) with Allah; rather most (of) them know not.

أُمِّنَ سُجْيَتِ الْمُضْطَرِ إِذَا دَعَاهُ
وَيُكَشَّفُ الْشَّوَّءُ وَيَجْعَلُكُمْ
خَلْفَاءَ الْأَرْضِ أَئِلَهٌ مَعَ اللَّهِ
فَلِيَلَا مَا تَذَكَّرُونَ

62. Or Who^a answers the desperate if [he] invoked Him; and [He] doffs the ill and [He] makes you^b the Earth's^w successors, is an *elalon* (a deity) with Allah; little surely⁶⁰ you^z reminisце.

⁵² The word “تجهلون” = “tajhaloon” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did a thing not correct.

⁵³ The word “قد ر” has several meaning, among them “measured” or correlated one thing with another as having the corresponding characteristics. However, “التقير” by Allah seems to me a “fate.”

⁵⁴ In Arabic there is a distinction between “أَمْطَرَ” = rained, and “أَمْطَرَ” = ill-rained, as “أَمْطَرَ” in English, I chose ill-rained.

⁵⁵ See the Lexicon to this Translation for elaboration and some specific examples. The word “اصطفى” means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter “على.” In the case of (a) it could include more than a single element. In the case of (a) “الاصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الاصطفاء.” In the case of (b) the subject of “الاصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

⁵⁶ The word “حديقة” = “Hadiqa” and the tag “الفرطبي” see “حديقة”

⁵⁷ Or the word “يَعْدُلُونَ” means they swerve off the right way, i.e. unbelieve in Allah's unity and equate Him with other deities.

⁵⁸ The word “خل” could also mean “between” or “among.” See *اللسان*.

⁵⁹ That is the mountains.

⁶⁰ The particle “ما” is, and Allah knows best, for intensity of paucity in this case. See *اعراب القرآن، محمود صافي*. Some say it is extra = “زائدة” = the meaning is full without it. I do not believe there is anything extra or less in The Qur'an, every-thing in it is essential.

63. Or Who^a aright-divinely-guides you ^b in the desert⁶¹ (*land*) and the sea's darknesses^w and Who^a sends the winds^w *bushran*^w (*pleasing-tiding*)^w between His mercy's^w (*ghaytha* = *delightful satiating-and-reviving rain*) Twain Hands^{w62}; is (*there*) an *elalon* (*a deity*) with Allah; *ta'aala* (*ever elevated [He]*) Allah of what they^z partner (*deities with Him*).

أَمْنَ يَهْدِيْكُمْ فِي ظُلْمَتِ الْبَرِّ
وَالْبَحْرِ وَمَنْ يُرْسِلُ الرَّيْحَ بُشْرًا
بَيْنَ يَدَيِ رَحْمَتِهِ أَءَلَهُ مَعَ
اللَّهِ تَعْلَى اللَّهُ عَمَّا يُشْرِكُونَ

٦٣

64. Or Who^a commences the creation; afterwards [He] repeats it^x; and Who^a provides you^b from the Heaven^w and the Earth^w; is an *elalon* (*a deity*) with Allah; let-say [you^q]: *hato* (*clamorously expressing let-bring*) yourⁿ proof *en* (*if*) you^c were *ssa'deqlana* (*always-truth-enforcers*).

أَمْنَ يَبْدِئُ الْخَلْقَ ثُمَّ يُعِيدُهُ
وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ
وَالْأَرْضِ أَءَلَهُ مَعَ اللَّهِ قُلْ
هَاتُوا بُرْهَنَكُمْ إِنْ كُنْتُمْ
صَدِيقِنَ

٦٤

65. Let-say [you^s]: not know who^p (*are*) in the Heavens^w and the Earth^w the invisible except Allah; and not perceive *ayyana*⁶³ (*when/which momentous period*) (*are to be*) resurrected they^z.

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ
وَالْأَرْضِ الْغَيْبُ إِلَّا اللَّهُ وَمَا
يَشْعُرُونَ

٦٥

66. Rather *iddaraka*⁶⁴ (*equaled/adjusted the last and first in it*) their knowledge in the Hereafter^w rather they (*are*) in a doubt of it^w rather they (*are*) *amoona*⁶⁵ (*having heart / mind blindness*).

بَلْ أَدَرَكَ عِلْمُهُمْ فِي الْآخِرَةِ
بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ
مِنْهَا عَمُونَ

٦٦

67. And said who^r unbelieved they^z: if we were *tora'ban* (*crushed sand*) and our fathers [too], are verily we *mukhrajoon*⁶⁶ (*we be: emerged/ resurrected*).

وَقَالَ الَّذِينَ كَفَرُوا أَئِذَا كُنَّا تُرْبَا
وَءَابَاوْنَا أَبِنَا لِمُخْرَجُونَ

٦٧

68. *Laqad* (*verily, already and affirmatively*) we (*had been*) promised this, we and our fathers of before; *en* (*not*) this except the [firsts'] (*ancients*) fables.

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَءَابَاوْنَا
مِنْ قَبْلٍ إِنْ هَذَا إِلَّا أَسْطِرُ
الْأُولَئِنَ

٦٨

69. let-say [you^s]: let-tread you^z in the land^w; then let-look you^z how [was]⁶⁷ the criminals' consequence^w.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

٦٩

70. And let-not sadden [you^s] on them and let-not be [you^s] in constriction of what they^z machinate.

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي
ضَيْقٍ مِمَّا يَمْكُرُونَ

٧٠

71. And they^z say: when (*is*) this, the promise, *en* (*if*) you^c were *ssa'deqlana* (*always-truth-enforcers*).

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ
إِنْ كُنْتُمْ صَدِيقِنَ

٧١

72. Let-say [you^s]: *asa* (*craving a deed beyond one's means/ may*) that, *ra'dea* (*posteriorly-ensued*) for you^b some (*of*) which^x *tasta'ajelo* (*seek hastening*) you^z.

قُلْ عَسَى أَنْ يَكُونَ رَدْ لَكُمْ
بَعْضُ الَّذِي تَسْتَعْجِلُونَ

٧٢

73. And verily your^t Lord (*is*) surely a munificence

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ

٧٣

⁶¹ The word *الْفَلَاءُ*, *أَيُّ الْخَلَاءُ مِنَ الْأَرْضِ* = “الْبَرَّ” “الْبَرَّ” literally means “desert,” i.e. furthest from *any body of water*. Also, *اللسان* *الْبَرَّ* figuratively speaking could stand for “land.” See.

⁶² This is a *figure of speech* combined with the Arabic *tongue* expression “*between his or her both hands*” means *in front of*. Additionally, some maintain that the “hands” are symbols of divine Might or Power.

⁶³ The word “*ayyana*” = “أَيْ أَوْ أَيْ حِينْ” really is “أَيْانَ” “أَيْانَ” or “أَيْ حِينْ” but with *reverence and magnanimity* for whatever was used for. See *معجم النحو* is *which period, a specific and important (momentous) occurrence happen*.

⁶⁴ The word “*iddaraka*” = “إِدَرَكَ,” depicts an exact picture, meaning: the last to know follow and overtake the first one to know until they all are *equally knowing* in the hereafter.

⁶⁵ The word “*umon*” is the plural of “*عَمَّ*” versus “*عَمِيَّ*” = blind=he who lost his eye-sight. So *umon* are those who are *having blindness of heart or mind*, so they *cannot* find the *right or the right way*. See *الهادِي*.

⁶⁶ The word “*mukhrajoon*” is *subjective, masculine, plural noun*.

⁶⁷ The word “*qan*” perhaps refers to “*وَاقِعٌ*, *أَوْ حَالٌ*, *أَوْ مَآلٌ*” the corrupters. So it is in masculine.

possessor over the people; [and,] but most (of) them not thank they ^z .	وَلَكُنْ أَكْثَرُهُمْ لَا يَشْكُرُونَ وَإِنَّ رَبَّكَ لِيَعْلَمُ مَا تُكْنِي صُدُورُهُمْ وَمَا يُعْلَمُونَ
74. And verily your ^t Lord surely knows what conceals their chests and what they ^z disclose.	وَمَا مِنْ غَائِبَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُّبِينٍ إِنَّهُذَا الْقُرْءَانَ يَقُصُّ، عَلَىٰ بَنَىٰ إِسْرَائِيلَ أَكْثَرُ الَّذِي هُمْ فِيهِ تَخْتَلِفُونَ
75. And not of <i>gha'eba'ten</i> (<i>an utterly-unseen/invisible-she</i>) ^{y68} in the Heaven ^w and the Earth ^w except in a book manifester.	وَإِنَّهُذَا الْقُرْءَانَ يَقُصُّ، عَلَىٰ بَنَىٰ إِسْرَائِيلَ أَكْثَرُ الَّذِي هُمْ فِيهِ تَخْتَلِفُونَ
76. Verily this, The Qur'an narrates on Israel's sons most (of) which ^x they (are) in it ^x differing they ^z .	وَإِنَّهُ رَبُّكَ لِيَقْضِي بَيْنَهُمْ بِحِكْمَةٍ وَهُوَ الْعَزِيزُ الْعَلِيمُ
77. And verily it ^x (<i>is</i>) surely a divine-guidance ^x and a mercy ^w for the believers.	فَتَوَكَّلْ عَلَىَ اللَّهِ إِنَّكَ عَلَىَ الْحَقِّ الْمُبِينِ
78. Verily your ^t Lord judges among them by His rule and He (<i>is</i>) The Mighty, The Omniscient.	إِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ وَلَا تَسْمَعُ الصَّمَدَ الدُّعَاءَ إِذَا وَلَوْا مُدَبِّرِينَ
79. So let-trust [you ^s] on Allah, verily you ^g (<i>are</i>) on the right the manifester.	وَمَا أَنَّتَ بِهِدِيَ الْعُنْىِ عَنِ ضَلَالِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِعَايَاتِنَا فَهُمْ مُسْلِمُونَ
80. Verily you ^g not (<i>make</i>) hear [you ^s] the deceased and not (<i>make</i>) hear [you ^s] the <i>ssommma</i> (<i>deaf people</i>) the prayer ⁶⁹ if they ^z fled/diverged retreaters.	* إِذَا وَقَعَ الْقَوْلُ عَلَيْهِ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تَكْلِمُهُمْ أَنَّ النَّاسَ كَانُوا بِعَايَاتِنَا لَا يُوقِنُونَ
81. And not you ^s surely divine-guider the <i>omya</i> (<i>blind people</i>) <i>a'n</i> (off) their misguidance-she ^y ; <i>en</i> (<i>not</i>) [you ^s] (<i>make/let</i>) hear except whom ^p [<i>he</i>] believes by Our <i>Aya'te</i> ^w (<i>Qur'anic statements</i>); so they (are) <i>Muslemoona</i> (<i>submitters to Islam</i>).	وَيَوْمَ نَخْشِرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ بِعَايَاتِنَا فَهُمْ
82. And if befall the say over them, ⁷⁰ <i>akhraja</i> (<i>emerged/produced</i>) We for them a <i>dabba'ten</i> ^{w71} (<i>she-moving-creature</i>), from the Earth ^w talking (<i>to</i>) them: that the mankind were by Our <i>Aya'te</i> ^w (<i>Qur'anic statements</i>) not <i>youqenoona</i> (<i>they believe with certitude</i>).	يُوْزَعُونَ
83. And day We throng of every <i>Ummaten</i> ^w (<i>community/people</i>) ^w a drove of whom ^p denies [<i>he</i>] by Our <i>Aya'te</i> ^w (<i>miracles/signs/proofs</i>) then they <i>youza'ona</i> (<i>are being arrayed they^z</i>).	حَتَّىٰ إِذَا جَاءَوْ قَالَ أَكَذَّبُهُمْ بِعَايَاتِنِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا
84. Until if they ^z came, said [<i>He</i>]: have you ^c denied by My <i>Aya'te</i> ^w (<i>Qur'anic statements</i>) and not encompassed you ^z by it ^w knowledge, or what were you ^c working.	أَمَّاذَا كُنْتُمْ تَعْمَلُونَ

⁶⁸ The word “*غَانِبَةٌ*” in the word “*غَانِبَةٌ*” is intended for *intensity*. See *القرطبي* and *اعراب القرآن لـ محمود صافي*.

⁶⁹ The word “*دُعَاءٌ*” has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain a thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with “on” or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

⁷⁰ The expression “fell the say over them,” is a lofty Arabic *tongue* expression meaning: righted, merited, or became necessary or obligatory to *impose* or *effect* whatever the specific say happens to be.

⁷¹ For lack of a better term I chose a “*she-motile-creature*” for “*دَابَّةٌ*” as a simple “*she-creature*” (alone) will *not* do, because a “rock” is a “she-creature” but it does not have *apparent motility*.

85. And befall the say on them⁷² by what *dhalamo*⁷³ (they^z wronged); then they pronounce not.

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا
فَهُمْ لَا يَنْطَقُونَ

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا لِلَّيلِ لِيَسْكُنُوا
فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي
ذَلِكَ لَا يَسْتَدِرُ قَوْمٌ يُؤْمِنُونَ
وَيَوْمَ يُنَفَّخُ فِي الْأَصْوَرِ فَفَرَّعَ
مَنْ فِي السَّمَوَاتِ وَمَنْ فِي
الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلَّ
أَتَوْهُ دَاهِرِينَ

86. Have not seen they^z verily We made the night^x to settle they^z in it^x and the day *mubsseran*^x (*discernment-enabler*)^x; verily in *tha'leka* (*afar-that-it/*)^x surely (are) *Aya'ten*^w (*miracles/signs/proofs*) for believing people.

وَتَرَى الْجِبَالَ تَحْسِيْبَا جَامِدَةً
وَهِيَ تَمُرُّ مِنَ السَّحَابِ صُنْعَ
اللَّهُ الَّذِي أَنْقَنَ كُلَّ شَيْءٍ إِنَّهُ
خَبِيرٌ بِمَا تَفْعَلُونَ

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ
مِنْهَا وَهُمْ مَنْ فَرَعَ يَوْمَ ذِي
ءَامِنُونَ

87. And day (*to be*) blown in the horn then startled whoever (are) in the Heavens^w and whoever (are) in the Earth^w except whomever willed Allah; and each *a'ataw*^x (*obediently come to*)^x Him *dakhe'reena* (they who became contemptible or of no significance).

وَمَنْ جَاءَ بِالسَّيْعَةِ فَكُبِّتَ
وُجُوهُهُمْ فِي النَّارِ هَلْ تَخْرُونَ
إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ
هَذِهِ الْبَلْدَةِ الَّذِي حَرَمَهَا وَلَهُ
كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ
مِنَ الْمُسْلِمِينَ

وَأَنَّ أَتْلُوا الْقُرْءَانَ فَمَنْ
أَهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ
وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ
الْمُنْذِرِينَ

وَقُلْ الْحَمْدُ لِلَّهِ سَيِّدِ الْكُوْمَاءِ يَبْتَعِي
فَتَعْرُفُوهُنَا وَمَا رَبُّكَ بَعْدِنَا عَمَّا
تَعْمَلُونَ

88. And [you^s] see the mountains reckon it^x [you^s] *ja'medatan* (*solid/firmly-fixed*) while it^w passes, the passing (*of*) the *saha'be*⁷⁴ (*gliding-clouds*); Allah's *ssun'a* (*careful-crafting*), Who [He] perfected everything; verily He (*is*) Proficient by what you^z do.

89. Whoever came [he] by the *hasanatey*^w (*meritorious-deed*)^w so for him *khayron* (*choicer/superior/worthier*) than it^w; and they (are) from the startle then-day (are) *aa'menoona* (*self-safety-securers*).

90. And whoever came [he] by the *sayye'aa'te* (*demeritorious-deed*)^w so *kubbat* (*had been upside-down-dropped*)^w their faces in The Fire^w; are (*to be*) requited you^z except what you^c were working.

91. Verily only I (*had been*) commanded to worship Lord (*of*) this-she^y the *baldata's*^w (*township, Makkah*)^w; Who sanctified it^w [He] and for Him (*is*) everything; and I (*had been*) commanded to be of the Muslims.

92. And that I recite The Qur'an; so whoever *ihtada* (*he found and accepted the divine-guidance*), verily only *yahtadey* (*[he] finds and accepts the divine-guidance*) for himself^w; and whoever [he] strayed then let-say [you^s]: verily only I am of the warners.

93. And let-say [you^s]: the praise (*is*) for Allah, [He] shall show you^b His *Aya'te*^w (*miracles/signs/proofs*) so you^z know it^w; and not your^t Lord surely neglector *amma* (*regarding*) what you^z work.

⁷² See footnote 70 above regarding "befell the say over them."

⁷³ See the Lexicon attached to this Translation for "ظالم" = "فَاعِلُ الظُّلْمِ" = "injustice-doer" and "wronged."

⁷⁴ The word "سحاب" versus "غيم" is that the "سحاب" i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*. And it's *plural* of a "سحابة" Whereas the "غيم" appears *stationary*. + أنظر للسان